



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

PUBLISHED WEEKLY BY NATHAN WHITING.

NO. 16.

NEW-HAVEN, SEPTEMBER 15, 1832.

VOL. XVII.

Missionary.

SIAM.

JOURNAL OF MR. ABEEL.

Interview with the priests—prodigality of the king.

Jan. 2, 1832. The priest who was introduced to us by a letter from Mr. Gutzlaff, and who has frequently called upon us since, came again this morning in company with another of high rank, who had also visited us before. They had heard before entering the house, that we were both going, and appeared more than usually affectionate and thoughtful. We spent all the evening in endeavoring to persuade them to turn from their idols to the true God. They listened with attention—asked many questions, one of which was (we hope the suggestion of at least a partial awakening) whether the God of heaven had denounced the worship of images. The superior has a mind of ready and comprehensive powers. He has copied nearly two of the gospels and appears generally to understand what he reads. He spoke of the fig-tree which Jesus cursed, and we endeavored to enforce its application upon himself. We have reason to believe that he is convinced of the folly of idolatry, and impressed in some degree with the reasonableness if not necessity, of the Christian religion. But his rank is high, and the consequences of changing his faith will probably produce a struggle before he is made to submit. Much must be sacrificed—much encountered—perhaps much endured. His own plea for not being a Christian is ignorance. He says he knows but little yet. It is worthy of much intercession, that he and his companion, in some respects as hopeful as himself, may be made the first fruits of Siam unto God.

3. Spent the principal part of the day in the boat and at some of the pagodas, conversing with the priests and others. While looking at the idols in the first temples at which we called, a priest came, and, probably in the simplicity of his soul, asked us why we did not worship. We told him that we worshipped the God of heaven—not such blind, dumb images as knew nothing, neither could do anything. It gave occasion for much conversation and he listened with the attention of a child in hearing a marvellous thing.

5. As we passed up the river this morning, the gilded temples and spires of idolatry gleamed in the first rays of the rising sun and appeared too beautiful not to belong to Him, whose is the silver and the gold. Priests in crowds were passing about from house to house, while women, with large vessels of boiled rice and other provisions, were sitting before the doors of the floating houses, or in the boats, measuring to each his portion. This finished, they put both hands to their foreheads, intended to be an act of worship, while the priest appears not to notice their reverence.

We called upon a man in public office, and were informed that the king is preparing to consecrate

eight new and newly repaired temples. On the occasion he throws away a vast sum, in support of the royal estate. A fixed estimate is placed upon his person, his palace, some of his wives, his sons, his plate and some other articles. Each distinct sum is written upon a scrap of paper and put without a lemon. Some of them are said to amount to a thousand dollars. His majesty ascends a very elevated place and scatters these lemons among the assembled crowd. Every sum, to the amount written upon the paper is promptly paid. Thus like the afflicted at the pool of Bethesda, the most needy are thrust aside, while the more strong and less miserable come before and divide the spoil.

[From the Missionary Herald.]

SYRIA.

Extract of a letter from Mr. Bird, Beyroot, April 3, 1832, gives the following account of a good work at Sidon.

You express your joy at the returning hope we have of Wortabet, and as you prudently choose to suspend your opinion of him, it will add perhaps somewhat to your joy when we are able to confirm not only all that we have said of him hitherto in his favor, but to assure you that through his means the Lord is evidently carrying on a good work at Sidon. Such has been the excitement there for many weeks, that Wortabet came here to get Tannoos El Haddad to go to help him. The Greek and Maronite papists there had proposed to enter into a discussion of the various points at issue, in writing. W. not understanding Arabic well enough to dictate, much less to write on such an occasion, and needing some one to assist him in conversation with so many people, who called at his shop, we thought proper to send Tannoos with him. And so it happened that on the second or third answer the papists wrote no more, although Tannoos waited nearly two weeks, under the daily promise that an answer should come. Since his return W. writes, that the great champion in the dispute, on the part of the papal churches, tells the people who go to inquire of him about the dispute, that their fathers have been in an error in acknowledging the pope to be the head of the church. If this be true, (for W. is only told so) it will be likely to have a thrilling effect on the people's hearts in that region.

Tannoos fully confirms the statement, made by W. to us, that at all times of the day people were coming to his magazine, from the numbers of from ten to fifteen at once, and that W. would talk till his tongue could scarcely move any longer. They left him no time for business, and hardly any for eating his meals. W. also writes, that the visit of T. left a very favorable impression, which, from his sober and careful manner of conversing, we are very ready to believe. During T.'s absence, the school here was to have been continued by his brother, but in a few days it was necessarily discontinued, on account of the break-

ing out of the plague. Susan, W.'s wife, has lately been sick with the small pox. In the highest stages of the disease, there was, it seems, some alarm on her account, and her mother secretly proposed to call for one of the priests of her church, encouraging her not to be afraid on account of her husband in so doing. "One of your priests!" said Susan, "no, never. If I have any, I will have one of my own church at Beyroot." It is quite pleasant to hear this of Susan, with the little opportunity she has had of enjoying Christian instruction, and surrounded as she is by her whole family friends, who are trying to get her back to her old church again.

The alarm of war, at just this season, will operate unfavorably on the religious excitement at Sidan, otherwise we have some prospect that some fruit will result from all that has been sown there of the word of God.

Mr. Whiting, in a letter of the same date, adds the following particulars.

The first inquiry sent to him (Wortabet) was, in substance, this, "Seeing there are so many sects or churches, differing from each other, but all claiming to be the true churches of Christ, what is 'the church,' mentioned in 1 Timothy iii. 15—how are we to know it; and since all churches profess to derive their arguments from the scriptures, who shall determine what interpretation is right." To this W. wrote a brief but temperate and judicious reply, after sending to the man, previously, the statement of Asaad Shidiak to think upon while he was writing. Business called him to Beyroot after he had sent his answer—and when he returned Tannous accompanied him to assist him in writing (W. not being able to write Arabic,) and also in conversing with the people. The challenger replied to W.'s first answer, and sent a second set of questions, or objections, and, I believe, a third. In W.'s second and third replies, the great points in which the church of Rome are at issue with us, were brought fully out and discussed, his arguments being drawn, to a considerable extent, from previous discussions, which our brethren, Messrs. Bird and Goodell, have had with the papists, from Mr. King and Asaad. His last paper was full and strong. Several copies of it were circulated, and much attention was drawn to it as well as to his preceding answers. An answer to this was promised, and promised, but no answer appeared, nor has any appeared to this day. And it would seem from a late letter we received from Wortabet, that the champion himself is partly at least, convinced that he is in the wrong. I will give you an extract from his letter. He says, "The man, (El Nhaas) after my answers to him, says to the people which saw my proofs about the pope and went to him to ask him about the matter, that their fathers are mistaken in receiving the pope as the head of the church of Christ." He adds in his own English, "Two part of the Christians here are not fast, and are eating meat in this lent openly; and the priests are not able to tell them any thing. The people come to me always, and I am engaged, with them daily in respect of evangelical way. Many things then are to be written to you, if they were not dangerous in these times."

BURMAN MISSION.

At the Monthly Concert of Prayer on Monday evening, at the Federal Street Baptist Meeting-House several letters from Mission Stations were read, which gave much life and animation to the occasion. We present an extract from one of the letters, and some notice of particulars in another.

Extract of a letter from the Rev. John Taylor Jones, to the Hon. Heman Lincoln, Treasurer of the Baptist Board, &c, dated Maulmein, March 20, 1832.

DEAR SIR,—Yours of last October, 7th and 9th, were duly received, and I thank you for them. Previous letters from my brethren and myself will furnish you with intelligence which will gladden your heart. Mr. Judson has recently made a tower above this place among the Karens, and baptized 25.—He has now gone again. My last from brother Mason states; that during a journey of fifty days, he had added by baptism 36 to the Tavoy church.

It cheers my lonely musings to be permitted, in consequence of the kindly furnished intelligence given me by my friends, to contemplate the rapidly spreading triumphs of the gospel in my native land. Oh that "converts to righteousness" might continue to be multiplied "as drops of the morning dew."

A letter was also read from the Rev. Francis Mason to Dr. Bolles, dated at Tavoy in January last, in which a tribute of affectionate respect is paid to the precious memory of the Rev. Mr. Boardman. Mr. Mason's reaping the harvest among the Karens where the former had labored, recalls to his mind the words of our Lord to his disciples, when in the valley of Shechem—"Herein is that saying true, one soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labor; other men labored, and ye have entered into their labors." Happy would have been Mr. Mason could he have added, "he that soweth and he that reapeth rejoice together." This, however, will be eventually realized, in a higher sense than can be conceived of any mutual rejoicing on this earth. The little flock of believing Karens was not left comfortless. Besides the presence of their Lord, the labors of Mrs. Boardman were greatly useful. A double portion of the spirit of her departed husband seemed to have rested on her; and besides being sustained under her painful deprivation, she persevered in her accustomed duties. Ko Ing also would sit in the zayat daily, and reason out of the Scriptures. On his departure an Indo-Chinese youth, Moung Shwa Moung, of much intellectual power, has commenced his efforts to promote the cause.

Seventy-six have been baptized at the Tavoy, and 74 are Karens. Two deaths have occurred in the church, but none have been excluded, or censured. Whole number is 110.—The work of grace among the Karens seems to continue, and numerous applications for baptism were made. Mr. Mason expresses the opinion with decision, that a Missionary ought to reside with this people in their forests, to exercise among them a pastoral care, and to prepare for their use the holy scriptures in their own language.

Tracts have been circulated during the year 1831, to the number of 7000. Much has been done by means of these messengers of truth and mercy, the Tracts. Every family in the city has been supplied with them; and during the dry season, Mr. Mason, with Moung, has visited 43 villages, the most of which had never been visited by a Missionary, and there they scattered the word of God, and preached the gospel of Christ. The villagers received them kindly, and it was believed their labors were not in vain.

The day after writing his letter, Mr. Mason adds a P. S. saying, that he had just returned from the baptismal waters, after immersing two Karen men.

Chr. Whatchman.

Miscellaneous.

TRACT.

THE BLOOD UPON THE DOOR-POSTS.

"For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you."

Exodus xii. 23.

"—The blood of Jesus Christ his Son cleanseth us from all sin."—*1 John i. 7.*

"And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin, unto salvation."—*Hebrews ix. 27, 28.*

Reader, whoever you are, whatever your rank, age, or sex, there is not an event connected with your existence more absolutely certain than death. You must die some time; it may be soon, and it may be suddenly. Have you ever seriously thought of this event? You have looked upon the dying, perhaps, or upon the dead; at least, you have often seen the funeral procession, and gazed upon the graves of the departed. The departed!—and did you ever seriously ask whither they had gone, and how soon you must also follow? If you have not attended to this solemn subject before, be entreated to bestow a few minutes upon it now. And now when the judgments of God are upon the earth, and a fatal disease has invaded our land, hurrying, day after day its hundreds to the grave, —now while you are in health, and able to think calmly and clearly upon the subject,—now is a favorable time for serious reflection and prompt decision.

As certainly as that you must die, you are a sinner; for death is the wages of sin. If you were sinless, you would never die. God is perfectly holy, and perfectly just, therefore, he cannot but hate sin and punish the sinner. If you examine your past life, and compare it with the law of God—a law which requires perfect, pure, and perpetual love and obedience to God—you must perceive in your actions, words, thoughts, and feelings, innumerable things contrary to the demands of that holy law. By that law you are condemned; and unless you can escape condemnation in a way that is consistent with the law of God, you are lost for ever. If, then, you are living in this sinful and condemned state, and death should overtake you, whither will you go? To heaven? What would you do in heaven, who have no relish for religious and holy things on earth? How could you stand in the presence of God, whom you have lived only to disobey, or of that Saviour whose gospel you have never heartily believed, and whose grace proclaimed as the only sure refuge of the guilty, you have always slighted?

Carelessness respecting any thing that nearly concerns our happiness, is folly; but carelessness about death and its eternal consequences, is worse than folly—it is madness. And, reader, have you been living unconcerned about your latter end, and unprepared to meet God in judgment? If you had a cause depending in an earthly court, which, if you lost it, would involve your whole earthly happiness, and if the day of trial were at hand, would you be inactive about preparation to meet it? You would not. But you are hastening forward to the judgment-bar of God, to be tried; from his decision there is no appeal, and

the happiness and misery of your whole eternity of existence depends upon his final sentence; and are you without thought, without care, without preparation? What! unprepared for the summons, when the messenger of justice is on his way to meet you; when numbers are daily hurried away to their last account; when you know not but that the next victim of disease or accident that falls may be yourself? O, if you die in your present state of unbelief and sin, you die to all peace, and happiness, and hope, for ever!

Do you inquire what you shall do to escape eternal death, and obtain everlasting life? No inquiry of greater importance to your well being can be made, or even imagined. Then be attentive to the answer, and look up to God in fervent supplication, that you may be assisted to understand and obey.

Jesus Christ died the just for the unjust, that he might bring them to God. None can come to God, or partake in his saving mercy, except through Christ. He died to atone for sin, and procure for all that believe in his name eternal life. His people confide in his power and his willingness to save them; they commit to him the keeping of their souls; they have no other trust. As they depend on him to be saved from the guilt and punishment of their sins, through his atonement and intercession, so also they depend upon him for deliverance and sin itself, by his sanctifying Spirit. They seek to be made holy, and to be fitted for the everlasting enjoyment of God. This cordial and exclusive trust in Christ, as their only and all sufficient Saviour, is *Faith*. By this faith they are united to him, in a spiritual, holy, and intimate relationship; their sins are blotted out; they are, for Christ's sake, received into divine favor, and constituted children of God, and heirs of everlasting life. They are endued with the disposition of his children, so that they hate and avoid sin, and love and seek holiness. They live no longer for themselves, but for Him who hath redeemed them with his own blood, and who shed upon them his own gracious and sanctifying Spirit. They cannot die; their clay tabernacles may drop into the grave, but *they* live, and will forever live in the presence of God, and enjoy his love.

You see here the path in which the flock of Christ have trod, in every age; it is a well tried and plain path. A description of it is summed up in these words, "believe on the Lord Jesus Christ and thou shalt be saved." Into this path, reader, you must enter, and press forward in it, regardless of all temptations to the contrary, if you would ever be prepared for death, or be animated with a well grounded hope of heaven. Look earnestly to God, through Jesus Christ, your Advocate with the Father for the enlightening, renewing, invigorating operations of the Holy Spirit. Depend wholly upon Him. Feeling your guilt, your proneness to evil, your poverty and helplessness, lay your case before God, and entreat him to save and strengthen you. But remember, he does not save those who remain in sin: he does not strengthen those that lie down in sloth and inactivity. You must not only *confess*, but also *forsake* your sins; and, trusting to receive strength in answer to your prayers, you must act as if all depended on your own exertions. The man in the gospel, whose hand was withered, could as soon have moved a mountain as have stretched out his hand by his own power. But

believing in Him who bade him stretch it out, he obeyed, and the performance of this act was evidence of his faith. To plead want of ability, therefore as an excuse for neglect of duty and continuance in sin, is to make one sin an apology for a thousand others. What God has required of you, he has promised you strength to perform. Relying on his faithfulness and truth, go forward humbly, but confidently, diligently and perseveringly, in the path of duty. No soul ever perished in this path; and no soul ever entered it without being led by the spirit of God. Whosoever is found therein, with a broken spirit and a contrite heart has the testimony of God's Spirit, witnessing with his spirit, that he is a child of God. Reader, will you go to Christ, and be saved from sin and death? Or will you lay down this paper, forget the subject, persevere in sin, and perish forever? Be entreated to answer the question *immediately*—to answer it, as if you expected this day to be your last. Going to Christ in the way that has been explained to you, and receiving the pardon of your sins, you need not fear the Cholera, or any other disease; for, if you should die at any moment, your soul would be safe. And at the day of judgment, when God sends the impenitent to everlasting punishment, he will "pass over" you as he did the houses of the Israelites, because the blood of Christ has been applied to your soul.

UNITED SYNOD OF UPPER CANADA.

Extracts from the Minutes of the United Synod of Upper Canada, at their meeting in York, Upper Canada, Tuesday, 19th June, 1832, and continued by adjournments.

The Rev. Robert Boyd was chosen Moderator, and the Rev. Andrew Bell, Synod Clerk.

Wednesday—Received and read the Report of the Presbytery of York.

In reviewing the year that is past, the members of this Presbytery feel much occasion, on their own behalf, and on behalf of their congregation, for gratitude to the Great King and Head of the Church. While God has evidently been among the churches for the edification of his people and the calling in of sinners, we believe that ours have not been neglected; that his presence has been felt amongst us; and that beneficial results have been experienced. We have stood with the prophet Elijah at the mouth of the cave, and we have seen the great and strong wind, and the earthquake, and the fire passing by us,—and the Lord was not in any of these; but He has been heard and felt among us in the still small voice of the gospel.

Pure and undefiled religion has been decidedly on the advance among us, and in a way that we think characteristic of the influences of Him who has said "I will be as the dew unto Israel." Numbers have been added to our churches, particularly from among the young; and the means of grace have been well attended. The Temperance cause is also prospering amongst us, and our people are awakening more and more to the necessity of an effort being made on its behalf. A number of Societies have been formed in our congregations; and it is hoped that in this, as well as in other branches of practical holiness, their light will so shine before men, that others, seeing their good works, will glorify their Father who is in heaven.

Thursday—Received and read the Report of the Presbytery of Brockville.

In reporting to Synod, we would observe, that although we have not the transaction of much business to notice, yet in our churches the Lord has been doing great things for us whereof we are glad.

The Spirit of God has been poured out in an abundant manner on several of our churches. The means of grace have been in general well attended and blessed. The number of the members of our churches has been increased, and they have walked worthy of the high vocation wherewith they are called. The Temperance cause is also on the advance among us, and many of our people are to be found enrolled among its friends and supporters.

Friday.—On motion, Resolved, That this Synod do present a memorial to the King, remonstrating against the policy of exclusively endowing particular churches in this Province, and thereby putting it in their power, in a certain degree, to invade and interfere with the religious privileges of the members of this Synod, as well as to disturb the peace of their congregations.

The draught of the memorial before the Synod, having been amended so as to suit the views of members, was committed to Messrs. Smart, Boyd, Bell, and Ferguson, to have a copy prepared, to be signed by the Moderator and Clerk, and to present the same to His Excellency the Lieutenant Governor, with a respectful request to forward it and cause it to be laid at the foot of the Throne.

TRACTS IN COLLEGE.

Quench not the Spirit.

During a powerful revival of religion in this institution in the spring of 1831, (writes a member of one of our largest and most respectable colleges,) I went to the room of a class mate, who had recently obtained hope in Christ. I found him sitting by his fireside with his room mate, who was a hard hearted sinner. He spoke as may be supposed, with great tenderness of the wonderful work of grace which was going on among us. I assented, but in view of the condition of his room mate, replied, that notwithstanding all this, some were apparently determined to crowd their way down to the realms of woe, in spite of all that God has done for their salvation. I had kept my eye fastened upon K——, who betrayed, as I thought, the secret workings of an enlightened conscience against the inclinations of the natural heart. But at the utterance of the last sentence he showed an unusual agitation. This, thought I, may be the time when his eternal destiny is to be decided. I immediately rose, and as I passed out of the room, dropt upon his desk the little Tract "*Quench not the Spirit*," secretly praying that its solemn truths might reach his heart and free his soul from the slavery of sin. Not long after, I met K—— at the close of a religious meeting, and observing something unusual in his appearance, asked him if he would go to my room. "Yes," said he, and exclaimed, "*O that Tract, that Tract!* I could not conceive why you should leave that Tract in my room, I was angry at you for doing it. But now I see the reason. Wont you pray with me?" The interest of such a scene is better felt than described. O what joy was felt in

heaven! for K——, there is reason to believe was born again! He thought I must have been informed respecting his early history, because the Tract so accurately represented his case.

GENERAL SUNDAY SCHOOL CONVENTION.

Agreeable to resolution passed at a meeting of superintendents, and teachers of Sunday schools, from fifteen different States held in the city of Philadelphia, on the 23 May last, a General Convention will be held in the city of New York, on Wednesday the 3d day of October next at 10 o'clock, A. M. To this Convention are invited delegates from every Sunday school, union association society, and school in the United States. The manner of representation to be as follows, "every Sunday school union or association, or any association that may be formed for that purpose, is entitled to be represented by one or more delegates—the number and mode of appointments being referred to said unions, association or societies respectively—every Sunday school not connected with any union, association or society, is entitled to be represented by one delegate—the delegates in every case to be superintendents, teachers, conductors, or otherwise actually engaged in Sunday schools, and should any school or schools which may be connected with a union, association or society, prefer to be represented independently, they will be entitled each to be represented by one delegate."

The object of this convention as has already been made public by the committee of correspondence, is to promote the best interests of the Sunday school cause generally, and the hope is cherished that all who feel interested in it will avail themselves of this opportunity of lending their aid. It is worthy of remark and therefore to be distinctly understood, that this convention embraces no particular Sunday school union, association or society, but invites with equal privileges to its meeting and deliberations, delegates from all. From the attention paid to this all important subject, by the corresponding committee, the undersigned committee of arrangements indulge the hope that the convention will prove highly interesting, and its proceedings such as shall be calculated for mutual good, be a great means under God of creating more real energy in behalf of this blessed work. The delegates on their arrival in the city are respectfully requested to call at the Sunday School Depository, No. 140 Nassau street, and enroll their names in a book to be provided for that purpose, where every information will be given as to the place of meeting, and such other information as shall be required.

JEREMIAH H. TAYLOR,
LEBUEUS CHAPMAN,
FREDERICK A. TRACY,
WILLIAM H. BYRON,
N. H. PECK,

New York, Aug. 1892. Committee of Arrangements.

The Religious Journals throughout the country and other papers friendly to the cause of Sunday schools, are respectfully requested to give the above a gratuitous insertion.

Youth's Department.



"Remember now thy Creator in the days of thy youth."

MARY LOTHROP.

EXTRACTS CONTINUED.

In the autumn of 1829, when Mary was nearly five years old, she was afflicted with a lingering illness, through which she appeared to be sweetly resigned to the will of God. From that time, she discovered more decidedly than ever before, an aversion to all that was sinful, and a love for every thing of a religious nature, so far as she understood it. She would say to her mother almost every day,

"Dear mother, I want God to make me a good Christian. I want him to take away my wicked heart, and give me a new heart. I want to be like my little sister that has gone to heaven. Oh mother, will you pray for me?"

When she awoke in the morning, her first thoughts seemed to rise to her Father in heaven, and she was not willing to leave her chamber, till she had returned thanks for his goodness and implored his blessing upon the day. She usually met her parents with a smile, and often on entering the room repeated the little hymn,

"Good morning, dear Ma', through all the cold night
How sweet I have slept, and how still, and how warm;
My Heavenly Father watched over your child,
And guarded me safe from each danger and harm.
And precious now blessings each moment he gives;
I will love him, and thank him, and bless him each day;
I will beg him to make me his own little child,
And all his commands I will gladly obey."

While repeating the last verse, she would often be affected to tears; and this was not unfrequently the case when she attempted to pray.

One very cold morning in February, when the children were ready for school, Mary appeared reluctant to go, and with a low voice said,

"Mother, it was so cold, that I didn't pray up stairs, this morning. May I stay and pray with you?"

Her mother permitted her to remain. She then kneeled and prayed so earnestly, and for so many objects, that her mother was much affected, and felt that her child had been taught by the Spirit of God.

It has already been mentioned that little Mary was very desirous her brothers and sisters should do right. She wished them to be forgiving and mild, like the blessed Saviour, and in this respect was careful to set them a good example. One day her brother younger than herself struck her, and was punished for the offence. She appeared to be grieved, and taking him by the hand, led him out of the room. When she returned, she said, "Mother, I don't think he will strike me any more;" and her mother found she had been praying with him.

Not many days after this, her brother struck her again. Mary said,

"Dear mother, don't punish him; I think I can learn him not to do so again." And she led him away as before.

Her mother followed softly, and, through the nearly closed door, saw her kneel down by the same chair with her brother, and heard her say,

"O Lord, forgive my little brother, and give him a new heart, that he may not strike me any more; and if he does strike or push me, O Lord, put it into my heart not to strike him, but to say, Don't do so, little brother."

Once hearing a little girl say that she was provoked, Mary said,

"Don't say *provoked*; say it hurt your feelings. And I will tell you what to do when you are angry. Don't speak; but go right out of the room, and pray to God. That's the way I do."

The Sabbath was always a pleasant day to Mary. She wished to attend meeting constantly, but feeble health often prevented. If her mother remained at home, she would cheerfully stay; and as soon as the family were gone, would say,

"Now, mother, let us have a meeting. Will you read the Bible, and pray?" Her mother would sometimes be attending to her infant, and would not be able to comply with her request immediately; but she would sweetly urge her, saying, "I will fasten the door, and I can get the Bible. You needn't wait, mother."

She seemed to regard the Sabbath as the Lord's day, and to wish that *all* the time might be spent in his service. One Sabbath, when her mother was sitting by the window as people were passing to church, Mary came to her, and said,

"Dear mother, don't sit by the window; it don't look like keeping the Sabbath day holy."

(*To be continued.*)

PARAGRAPHS FROM A LATE CHARGE OF THE CHIEF JUSTICE OF MAINE.

That class of offences which are committed under the influence of an unprincipled thirst for obtaining the property of others, in violation of their rights, such as Burglary, Robbery, Larceny, Forgery, and Frauds of various kinds, owe their origin too often to the gross misconduct of parents in not instilling into the minds of their children a reverence for justice on all occasions, and in all their conduct, and even in their sports. They should be taught never to violate the rights of their playmates, but to consider them as sacred. The important injunction "do unto others, as ye would that they should do unto you," should be unceasingly impressed on their minds; it furnishes a plain rule and standard of justice which they cannot misunderstand. It is true that the most pure instructions and examples on the part of parents cannot always protect children from the poison of vicious associates; but still it is true, that they are thereby better guarded against surrounding contagion and its baneful consequences.

There are other offences which are committed under the dictates of pure malice and unrelenting cruelty of disposition, without any expectation, or hope, or desire, of even momentary advantage. Surely it is the business of early education to watch the young

heart and preserve it from the government of motives and feelings so truly diabolical. It is said that a *war-like* spirit, as well as a love of military parade, are created in children by furnishing them with drums and colors and other similar play things; which spirit is afterwards nourished and strengthened by views of those martial movements and distinctions which are annually exhibited. For the same reason scenes of cruelty and wanton mischief, when they become familiar to the mind of a child, and more especially if he is permitted to indulge in them, must have a direct tendency to harden the heart, and prepare it to enjoy such scenes, while his better feelings are impaired, and propensities are more and more awakened, leading him to the practice of cruelties and mischiefs, without compunction, or even hesitation. The offences, falling under the above description, more particularly, are those of arson and other malicious burnings; cruelties inflicted upon dumb creatures, or killing and destroying them by way of revenge against the owner of them. No pains should be spared to prevent the formation of such a disposition; or to correct and overcome it, when it has been formed. Our laws are severe against offences proceeding from *cruelty* of dispositions, and our constitution forbids the infliction of it, even in the form of punishment. We are thus furnished with abundant evidence of the importance of cherishing, in youth especially, feelings of kindness and mercy.

There is no duty on the part of a parent more imperative than that of enjoining the strictest adherence to *truth* on all occasions. If its avowal is feared on the part of a child, we are sure that something is wrong; but seldom does he commit an offence of so aggravated a nature, as a direct and well known falsehood in order to conceal it; a wise and judicious parent will, therefore, be inclined to forgive the offence upon a frank acknowledgment of it, and thus show by his own example the exalted opinion he entertains of *truth*, and the reverence which his child should pay to its injunctions. In such a case *Truth and Mercy* are exercising a commanding and salutary influence in concert, and the child will feel the power of this circumstance, and generally act accordingly. On the contrary, if the child finds by experience that the honest confession of a fault is followed by severity and punishment, he will be inclined to resort to falsehood and denial for protection and security; and thus acquire a habit of violating the truth, whenever he expects to realize any advantage from the experiment. This is one of the modes in which a gross error in education is productive of dangerous consequences. In addition to this, it is a melancholy fact, that children are not sufficiently impressed with the sinfulness of duplicity, deception and falsehood; and of the beauty and necessity of *truth* in all the transactions of life. And when the before-mentioned causes are strengthened in their operation by the pernicious example of parents, in the violation of their engagements and disregard of the eternal principles of truth and justice, it is no wonder that we often witness the sacrifice of *both* on the altar of *interest, prejudice, or resentment*.

The nursery is the place where first impressions are made; and under the parent roof, principles are inculcated and habits are formed which have a lasting influence on the future conduct. Hence the unspeakable importance, that in this interesting school, the

heart and affections should receive a virtuous direction, so that *home* may be the residence of happiness and peace, where mutual attachment will serve to disarm the temptations of the world of their power to such a degree as to prevent them in a thousand instances from corrupting the youthful and inexperienced, and leading them into the paths of folly and the haunts of vice. From the domestic scene and the early instructions peculiar to it, the transition is natural and easy to the appropriate instructions of the *Sunday-school*. On a former occasion the nature and usefulness of such schools were subjects of distinct consideration in my address to the Grand Juries in the several counties. They are subjects on which it is pleasing to dwell, as they are so intimately connected with the culture of the mind, the formation of the disposition, the necessary attention to the affections of the heart, and the knowledge and importance of Christian duties. Much depends on a judicious mode of communicating instruction as well as of adapting it to the age and character of the pupils: and much also, on the nature of the instructions given. From a proper discharge of the duties of a teacher the happiest results may be reasonably expected. An extensive field is opened to view and ready for cultivation in due season; but only portions of it can be usefully occupied at so early an age. The great and simple truths of religion, and the circle of plain duties which it imposes, should be solemnly and affectionately impressed on the minds of the young; they can easily receive and retain the impressions which these truths are adapted to make; and when thus retained, they will probably have an abiding influence. It should always be remembered that children are always in search of *information*: or, in other words, in search of the *truth*; and they uniformly make their approach towards it in the most direct course. Nice distinctions are to them as useless as they are unintelligible. We all know that infants are invariably pleased with the *light*, and seem particularly fond of gazing on brilliant objects; as they advance in years, the *mind* becomes equally solicitous of its proper *light*, and happy in the enjoyment of it. In their endeavors to obtain it, they discover no alacrity and practice no circuitry—they desire nothing but the clearest and plainest answers. For these reasons it can never be useful to crowd the mind with ideas which cannot be understood. Children will not be less virtuous and good, because they desire the simplest mental nourishment, and the most salutary and influential truths as their guides. It is of high importance that they should “receive the truth in the love of it,” with humility and reverence, and a sincere desire and disposition to obey its dictates, though many subjects which some teachers may deem important in themselves, and others may not deem such, should not be urged on their consideration. Tender minds should be fed with tender food. Plain Scripture truth, and the injunction of Christian and moral duties, will always furnish this tender and nourishing food. The advantages which result from receiving an education in a virtuous, religious and exemplary family, are to a certain extent realized in the instructions imparted in Sunday schools; instructions which many children have never possessed the means of enjoying at home, and given in a spirit of gentleness and solicitude for the welfare to which they may have been perfect strangers. These instruc-

tions, when adapted to the capacity of the pupils and to the improvement of the mind and the heart, have a direct tendency to correct habits of idleness and introduce those of order, and to create a spirit of emulation as well as of inquiry, before the cares of the world have distracted the attention, or its pernicious examples have exerted their poisonous influence to their injury. They serve to engage the young and pure affections and lead them up to the Father of Mercies and the God of all goodness; and thus gradually to impress a sense of their dependence upon Him, of their obligations to Him, and a fear of offending Him, whom they are continually taught to love, to reverence and obey. May the blessing of heaven attend and succeed the labors of all who are thus engaged in advancing the interests of religion and virtue, and endeavoring to lay the only foundation on which human happiness can securely rest!

[From the Sabbath School Treasury.]

DIALOGUE ON THE CHOLERA.

“Mother,” said a little boy the other day, “why are folks so much frightened about the cholera?—Wherever I go I hear them talk of nothing else.”

Mother. I know, my son, much is said about it at the present time; and the reason I suppose is, that it is no longer confined to Europe and Asia, but has lately come over to America, and has destroyed many people in several of the large cities.

Child. But, mother, don't people die of other diseases too sometimes?

Mother. Yes; but this is such a fatal one, so sudden in its attacks, and so baffles all the skill of the physicians, that it is more to be dreaded than almost any other.

Child. It seems as if people thought that if they do not die of the cholera, they will live for ever.—Every body must die some time. The doctor can't make people live always, mother.

Mother. You are right, my dear, I hope you will remember this; and since you *must* die, love and obey the Saviour, and you will be prepared to die at any time.

Do any of my young readers dread the cholera, because the physician cannot cure it? Remember that “the doctor can't make you live always,” should the cholera not seize you; and unless you seek an interest in the Saviour, death will come, and hurry you away unprepared to judgment.

YOUTHFUL EFFORT.

The Youth's Baptist Tract Society of Brooklyn held their first annual meeting in the Baptist meeting-house, on the 14th ult. This Society is composed chiefly of youth under 16 years of age. They collect an amount at first rather surprising. We believe they are as close in saving as Dr. Franklin himself could have desired, but for a far more noble purpose. They have made one of the Baptist ministers of this village a life member of the Bap. Gen. Tract Society, and doubtless they will soon effect the same thing for the other. We say, let other lads and misses go and do likewise. But we must also add, that the young female children connected with the First Baptist Sabbath school in Brooklyn have formed a society, under

the auspices of one of the teachers, to educate a Burman girl to be called Sarah Boardman. Their united efforts the past year amounted to more than \$60. Both of their efforts grew out of our Sunday school. Truly the reaper is treading on the heels of the sower, and the scattered bread is brought in again in a few days.—*Bap. Rep.*

RELIGIOUS INTELLIGENCER.

NEW HAVEN, SEPTEMBER 15, 1832.

CHURCH IN CARROLLTON, ILL.

An appeal was made in our paper a few weeks ago (see p. 136,) to the Christian public in behalf of this infant church, which was formed about a year since of 14 members, who were struggling to build a house for the worship of God. It will be seen by an article which we publish to-day, that God has smiled upon the efforts of his people to plant the gospel in the great Valley, and has poured out his Spirit upon this infant church in a most wonderful manner, making it like a little city set upon a hill.

We are happy to acknowledge the receipt of \$10 "for the benefit of the Carrollton Church in Illinois, for the building of a House of Worship, from a friend in the south-west part of Cattaraugus Co., N. Y." Also \$1 from a friend in Saybrook, Ct. for the same purpose. Who else will be co-workers in this good cause?

[For the Religious Intelligencer.]

ADMONITION.

"While the judgments of God are abroad in the world let the people learn righteousness."

When pestilence walketh in darkness and destruction wasteth at noon day, man trembles with fear, and his face gathers paleness. Omnipotent God pleads his own cause with an outstretched arm. In the majesty of his power he admonishes the nations of the earth to turn unto him and live. To every impenitent, he speaks in a voice that cannot be misunderstood, "Acquaint thyself with God and be at peace, lest he take thee away at his stroke and a great ransom cannot deliver thee."

The pestilence that is now sweeping from the earth its thousands—its millions, hath the voice of majesty and pleads with impenitents and unbelievers as did the thunders of Sinai, which made the meek and holy Moses to tremble. To the intemperate and licentious it is the voice of God—the voice of death. "Men may live fools—but fools they cannot die." Death speaks volumes. The dying man believes and feels—but oft times believes and feels too late. It hath a most convincing tongue—a potent oratory that commands and rivets attention. It speaks truth boldly—plainly—so perfectly that no one can mistake or doubt its meaning. It speaks to him who lies languishing and struggling for another breath, and looks into eternity and to the final judgment. What doth it speak? "Earth's cup is poisoned—her renown is infamous—her gold, seem as it may, is really dust—her titles, empty names—her praise, reproach—her wisdom, error—her gain, eternal loss—her hope, a dream—her love—her friendship, enmity with God." "Acquaint thyself with Him now and be at peace." Pestilence rageth! You, my impenitent friend, may be the next victim. Harken to the stern monitor, I pray you! As you prize heaven and eternal happiness, stop not your ears—but not up your eyes, and blindly, deafly, obstinately, rush to endless destruction!

"Love God"—love temperance—"love truth—love virtue—and be happy!"

Rum seller's Fast.—Mr. Editor,—I heard it mentioned a few days since, but with how much truth, I cannot say, that a project was in agitation among some of the most pious and devoted of the rum-selling professors of religion of all denominations, to have a special meeting, for fasting and prayer, for the stay of the pestilence. "OUR DEACON" says if it continues to rage three months, the trade will be ruined. *Genius of Temperance*

HAPPY RESULT OF GIVING OFFENCE.

Rev. Mr. ——— in delivering a Temperance address in one of the towns in Rhode Island, on the last anniversary of our national Independence, remarked to the following effect—"The death of all those who are so far gone in intemperance as to be past reclaim is a mercy to the world. Perhaps God has sent that scourge of the nations, which has sent so many millions with the dead in the East, to our country, for the purpose of killing those drunkards whom our Temperance societies cannot cure." A person present in a state of partial intoxication took offence, and indignantly left the ground. But no sooner had the fumes of intoxication subsided than he was led to reflect more seriously upon what he had heard, and as the result of his reflection, he was convinced, that severe as the remarks were, which had given him offence, they were no more severe than true.—He, therefore, immediately abandoned the use of ardent spirits, and came forward, with his family, and joined the Temperance Society.—*Ch. Watch.*

A FACT WORTH TELLING.—A wagoner from Lancaster county, brought to this town, one day last week, a load of Whiskey for sale—he went from store to store—waiting upon merchant after merchant—but, as we are informed by one of the number, was unable to sell a single gallon of it! After having gone the round of the stores, the fellow returned to his wagon,—(which had been all the while moured in front of our office, as much as to say, "I don't care a fig for your Temperance Society and Temperance Advocates")—looked sad, and in answer to some inquiries, hung his head in shame, and declared that he was not the owner of the whiskey, but had merely hauled it for another person. The question, *what to do with the load*, was conned over awhile, and he at length obtained permission to store it away in a cellar, to await further orders from the owner.

West Chester Advocate.

[From the Vermont Chronicle.]

PREACHING CHRIST.

Paul preached,—not himself, but Christ Jesus; being determined to know nothing, in his preaching, but Jesus Christ, and him crucified. He preached Christ, in the synagogue, to be the Son of God,—preached Christ, that he rose from the dead;—went as far as Corinth, and many other countries, preaching the gospel of Christ; he dwelt so much on this name, that Christ was known as Jesus, whom Paul preacheth, and so much that he said himself,—if Christ be not risen, then is our preaching vain. He rejoiced, when some preached Christ even of envy and strife; and was doubtless pleased to hear that the other apostles ceased not to preach Jesus Christ. Cruden refers to 33 passages in which preaching Christ is expressly mentioned, as appears by the fragment of verses which he

quotes, besides numerous passages in which the same thought is expressed in other language, or plainly taught by the context.

We think no one can read the Acts and Epistles with this subject in view, without being convinced that when the apostles preached, Christ was a very prominent topic of discourse. They seem not to have spent any great part of their time on subjects which had some remote connexion with pardon and life through his blood; but to have pursued a course of remark which led them often to mention Christ expressly. The mention of Christ, by name, was not mainly confined to the prayers and spiritual songs which accompanied their sermons; but was frequent in the sermons themselves. They were led to this, by the views of the nature of the message they were sent to deliver. Did they speak of the glory of God—it was his glory as in the face of Jesus Christ. Did they speak of faith—it was faith which is in Christ Jesus. Did they urge repentance—the hearer was directed to him, who was exalted to be a Prince and a Saviour, to give repentance. Did they offer the remission of sins—it was through his blood. Did they tell of the blessedness of free access unto God—it was in him that access is to be had. Did they point men forward to a victory over sin—it was through him who gave himself for them. Did they look forward to the day of judgment—they beheld Christ on the judgment seat. Did they look even beyond that day, and anticipate the glories of heaven—God and the Lamb are the light thereof, and their hope was, to sit down with Christ on his throne. Their whole preaching was full of Christ, because there was a direct and palpable reference to him in the view which they took of every part of Christian doctrine. The system which they preached, as it existed in their minds, not only was not inconsistent with the frequent mention of Christ; not only furnished frequent opportunities for conveniently referring to him; but laid them under the necessity of putting his name forward, and making it stand out as the prominent object of attention, in all their arguments, and in all their appeals. With their views of the gospel, they could not avoid it. There was no other way for them to get their exact meaning out, entirely and distinctly, before their hearers. If any doubt this, we request them to take their Bibles and read for themselves, and, we feel confident, their doubts will vanish.

May not this characteristic of apostolic preaching furnish one useful test of theological systems? If we have the same views of divine truth which the apostles had, will not our views constrain us to give him the same prominence in our preaching? Shall we not find ourselves unable to get along with our arguments, unable, indeed, to express our meaning to our own satisfaction, without frequently, nay, habitually, bringing Christ to view? Shall we not find ourselves obliged, not only to say something which has some relation to Christ or the things of his kingdom, but to mention him expressly, and make him by name the leading theme of our discourse?

If any object, that the frequent mention of Christ by the apostles arose from the fact that those to whom they preached had never heard of him, or knew not wherefore he had come into the world, or disbelieved his Messiahship, we ask them to read their Bibles again, and see whether it was so indeed. Was it owing to these or any other accidental circumstances; or was it from the very nature of the gospel as it existed in their minds, clearly impossible for them to express their thoughts, even to each other, without this frequent recurrence to his name? The question is not to be settled by the exegesis of a few proof texts, or by *a priori* argumentation. We must read the New Testament patiently, and learn how the apostles seem to have felt about it.

If a careful perusal of the Scriptures compels us to answer these questions as we think it will, the duty of

a practical application of the fact to their own sermons and their own theology will at once suggest itself to preachers. They will see the propriety of examining their own sermons, and ascertaining whether they dwell as much on Christ in their preaching, as the apostles found it necessary to do. If not, we shall do well, if we take care to preach concerning him much more frequently; we shall do better still, if we resolutely amend our theological system, till it will oblige us to do it; but we shall do best of all, and just as we ought, if we sit down at the feet of the apostles, as learners, not of their *system of theology*, but of a gospel on which our souls may live; and if we sit there till our own spiritual life becomes more nearly what theirs was, and by its own energy, brings our understandings to correspond with theirs. Thus we shall become at the same time and in the same way, better theologians, better preachers, and better Christians. And in all probability, our churches will become more spiritually minded, and will more resemble the churches who heard the apostles, in entire and constantly operative consecration to Christ.

We doubt not, these considerations may be used advantageously in settling the controversies which are now abroad; but the best way to use them for that purpose will be, for every one to correct *himself* by them.

From the Journal of Humanity.

A DRUNKARD'S DEATH.

MR. EDITOR,—I wish to give the public through your columns the record of another sad instance of self-destruction produced through the influence of ardent spirits.

In a neighboring town there lived a man, a few months since, who was what is commonly called a moderate drinker. He was of respectable standing in society, had acquired a considerable amount of property, and had a flourishing family around him.—From his youth up, he had been in the habit of taking daily a moderate quantity of ardent spirits. In this way a taste was formed which "grew with his growth" and strengthened with the increase of his years, till he had nearly passed what is called middle life. The enemy thus unconsciously fostered, had now acquired a firm hold, and not satisfied must push its conquests still farther. The man gave up all business and devoted himself entirely to rum drinking, (the service of his new master.) His constitution soon exhibited that fiery-red appearance which is so characteristic of the drunkard. A friend saw from his looks the sad progress he was making, and ventured to expostulate with him. He replied in a surly tone, "My money is my own, and if I buy any rum I pay for it, and if I drink it, it is nobody's business." He continued so to do, and in less than a month was brought upon his death-bed. The distracted wife and agonizing children gathered around the miserable husband and father. The fire which the demon, intemperance, had kindled in his bosom, burnt bright even in death. As he lay writhing and groaning on his bed, he yelled out, in accents which made every soul *thrill with horror that heard him*, "Give me some rum! give me some rum!" The children were unwilling to administer the poison which had so nearly murdered their father. The tender hearted wife could not hear these requests and refuse to gratify him. She ran to a neighbor's to procure it. But the agonized spirit again yelled, "I will burn this house down, if you do not give me some rum," and immediately expired!

Temperance Reform.

AMERICAN TEMPERANCE SOCIETY.

At a meeting of the American Temperance Society, holden at Boston, Aug. 24, 1832, the following votes and resolutions were passed.

1. That Presidents, Secretaries, and Chairmen of Executive Committees, or Boards of Direction of all State Temperance Societies in the United States, adopting the plan of abstinence from the use of ardent spirit as a drink, and from the traffic in it, be ex officio members of the American Temperance Society.

2. That Presidents, Secretaries and Chairmen of Executive Committees, or Boards of Direction, of all National and State Temperance Societies in foreign countries, be ex officio honorary members of the American Temperance Society.

3. As the use of ardent spirit is found to be one of the most productive causes of cholera, and numerous other fatal diseases, and those who traffic in the article are exerting a powerful influence to increase and perpetuate those evils, Therefore

Resolved, That the good of the community, especially at this time, indispensably requires that they should discontinue this vicious and destructive employment.

4. As the temperance reformation is immediately connected with the temporal and eternal good of men, and the friends of the object are dependent on God for success in all their efforts to promote it, Therefore

Resolved, That it be recommended to them to devote a portion of each Sabbath day morning, as a season of special prayer for the divine guidance and blessing; that all sober men, and especially all members of Christian churches, may be led to renounce the use of ardent spirit as a drink, and also the manufacture and traffic in it; and that no member of the community may continue to encourage, to countenance, or connive at so destructive an evil.

[From the Journal of Humanity.]

CLOSING THE DRAM SHOPS.

It is disheartening to be in the possession of one of the clearest and most invincible arguments, to reiterate it week after week in the ears of the people, and then to see that no measures are adopted to carry into effect the plans proposed, and that no one dares to lift his voice to disapprove of the plans or confute the arguments. Except the benighted inhabitants of Montreal, who are now suffering the natural punishment for their wilful delusion, we have heard of no body of men who have directly approved the existence of grog shops. It seems now to be almost universally conceded that the retailing of ardent spirits is unnecessary, useless, injurious and fatal. What then should be done? Every temperate and every enlightened man, temperate or intemperate, knows what should be done. Every grog shop should be closed, to deliver the retailers from the sin of destroying the souls and bodies of their deluded customers, to give them a chance to gain a quiet conscience by repentance, to rescue nine-tenths of those who would otherwise fall by the prevailing scourge,—to save the drunkard from the temptation which he feels is his bane, but which the retailer, the community, the civil authorities are continually setting before him—to banish vice, misery, disease, and death, and restore purity, happiness, health and safety.

It is one of the most convincing demonstrations of the destitution of solid principle, of the prevalence of selfishness, of cowardice and time-serving policy, that our elected authorities are unwilling to incur the responsibility of such an act. They are willing to go to the utmost extreme that the exigency of the times will allow in abating all other nuisances,—nuisances that are but one tenth of the predisposing causes of cholera, and yet when they know with the greatest certainty that *ARC* is the cause of the other nine-tenths, not an arm is raised to remove the evil.

There can be no doubt that if every city and town should close its grog shops till the cholera should disappear, a large majority of the community would sustain them. And so convinced would the retailer be of the justice of the measure, that few would be found to demur. That public sentiment is gradually awakening to the importance and necessity of it, will appear from the following extracts from the public journals, and the proceedings of public bodies whose embodied influence will accomplish, we hope, the most glorious results.

An energetic writer in the N. Y. Commercial Advertiser, has published five or six articles in that paper on the subject. He holds the following language:—Every Alderman owes it to his oath, and to his municipal relations, to do the very thing contemplated in this argument. How many more children of worse than orphanage, shall be crowded into our almshouses, or trained up in crime? How many more penitentiaries and workhouses shall be erected, and how many more criminal courts be established for the support or punishment of intemperate paupers or criminals, the fruitful progeny of drunkenness and its allies, the groggeries, before our rulers shall perceive the evil and apply the natural remedy? Let them awake.—Shall it be said of them, 'the leaders of this people cause them to err; and they that are led of them are destroyed.' 'Be instructed, all ye judges of the earth.'

'In charity to the drunkards of New-York, remove from them the poison which is now so near. If there be any power any where—in the name of virtue and religion, of humanity, of the country and of God, bring it to bear, and put to death the monster who is so insidiously but voraciously consuming the lives, the liberties, and the hopes of this godly land.'

[From the New-York Evangelist.]

'It is idle to clean our cellars, and sweep our streets, and scatter chloride of lime, while men are allowed for the sake of a few cents to administer fuel to a flame. Every Board of Health ought to put forth their full authority against these authors of mischief. Let every part of the town be thoroughly searched for the poison, and every drop of distilled liquor be placed under the control of the Board of Health. The thing can be done. And the proper authorities alone will be to blame where it is not done.'

[From the Miner's Journal, Penn.]

Complaints have lately poured in upon us concerning the number of tippling houses in our borough.—We look upon these dens of intemperance as so many curses upon the community, amounting to a perpetual visitation of the pestilence. The interposition of the legal authorities for their suppression is loudly called for. At every hazard the nuisance should be abated, and the fire water be prevented from kindling the flame of death torches. Will our borough Council refuse to interfere?

A very full meeting of the citizens of Salem, Mass., called by authority, was held on Wednesday, to adopt measures for the prevention of the extension of the epidemic. A discussion soon took place at this meeting as to the expediency of adopting any unusual measures at the present time. Mr. Robert Upton the't

that if any thing was done more than the Board of Health was authorized to do, it should be to *shut up three-fourths of the dram shops in the town.* This suggestion was received with strong expressions of approbation. Mr. Upton was too liberal—he should have said *four-quarters.*

The Washington Board of Health have passed among others, the following resolution:

Resolved, That the City Councils be, and they are hereby urgently but respectfully requested to pass such a law as will effectually close all the *dram shops or drinking houses*, throughout the city, and to restrain, as much as possible, intemperate drinking for the term of ninety days.

[From the Richmond Telegraph.]

Ought not all the dram shops in the city to be closed? Ought not this to be done at once, as an act of justice to all temperate men, and of mercy to those who are in the habit of frequenting them? In the judgment of many of our citizens, an act of this kind is urgently called for. Many who visit these places are not aware of the danger of taking ardent spirit. For it is not drunkenness only which does the mischief—even the moderate use of spirit has been seen to be highly pernicious.

[From the Troy Sentinel.]

Other measures, in my judgment, are a mere mockery, while this is neglected.—Should it be said, that our city authorities have no power to prohibit the sale of spirits by the small measure, I would reply, that such a regulation is in perfect keeping with what they have already done. The only question is, is such a measure called for by a wise regard for the health of the community? and this position, if facts can establish any thing, has already been settled. Why is it lawful to establish a *quarantine*, and stop vessels, and plant sentinels on the highway, and conduct men into quarantine, merely because they come from a particular city or district of country? On what principle may the citizens be required, on severe penalties, to remove, from their cellars, yards and out-houses, all articles that might generate pestilence? I answer, the public *safety* requires it. And all this may be done with the prospect of disarming the cholera of one-sixth or one-tenth part of its power to destroy! And shall it be said that the legalized fountains of pollution—the source and center of a vast and disproportionate amount of the mischief, can neither be drained off nor sealed up? Is this then our condition? Shall it be said that *every* thing may be done but the *very* thing that ought to be done?

The Essex Temperance Society, N. J. by their Executive Committee, among whom are the Hon. Mr. Frelinghuysen, Hon. Mr. Hornblower, Hon. Mr. Condict, urge the following:

We would therefore, earnestly exhort every dealer in ardent spirits, in view of the warning voice of God's Providence, and by all the solemn motives that this day of calamity and death present, that they henceforth and forever, discountenance a trade, which conducts so surely and often so suddenly, to the chambers of death.

The memorial of the citizens of New-York, urges the New-York Board of Health to

‘Forbid the retailing of Ardent Spirits, in all groceries, porter cellars—dram shops, and other places, in this city under such penalties as shall effectually remove for the present at least, a nuisance, which, we have reason to believe, is more dreadful than all others, in this time of calamity, bereavement and mourning.’

Dr. Stevens, President of the Special Medical Coun-

cil says of it: “I heartily approve of the object designed to be attained by the Memorial of citizens to the Board of Health, on the subject of ordering the dram shops of the city to be closed.”

[From the New-Hampshire Observer.]

We are utterly unable to see, how any considerate, and especially conscientious Christian, can reconcile to his own conscience the daily practice of vending that destructive fluid, the intemperate use of which, he knows, in his own soul, leads to poverty, widowhood, almshouse, and temporal and eternal death.

We put the question to every conscience, Is it not the duty (under existing circumstances) of those who possess the power to make an effort to suppress that practice which they know and distinctly see tends to prepare any of their fellow citizens for the lamentable evils above mentioned?

[From Poulson's Philadelphia Advertiser.]

Now is the time for us to act in this matter, now when their pestiferous influence is acknowledged by all—now when no one has the hardihood to stand up in their defence, when even the *over-fed unprincipled* advocate is silent, now when there is no power that can reach forth a controlling arm. Let us not rest then, until the Board of Health act upon the subject: I deny that it is respectable, or that those who are thus occupied are deserving of compassion any more than the keeper of a fur bank, or any other demoralizing rendezvous.—they all corrupt more or less the public morals, and all more or less, sow the seeds of crime and misery. The public good demands a change, and now not only the public good morally speaking, but the public health requires at the hands of its guardians, such efficient measures as shall not light upon minor evils, but destroy the great exciting causes. Will they act then on this matter?

[From the Boston Recorder.]

We earnestly hope that an immediate and effectual interdict may be laid upon the sale of ardent spirit in this city. We believe public opinion demands it and would sustain the proper authorities in any measure that may be necessary to effect an object of so much importance and so ardently to be desired. It should be done without delay,—the sooner the better on every account.

[From the Pittsburgh Herald.]

What a security it had been to this city—far above all the protection that is now sought in the sanitary measures that are going forward—if only one year ago ardent spirits had ceased to be used among its citizens, and all its grog shops were now closed, and all its drunkards sober men! And why has not all this been accomplished?

There is no pool in our vicinity that sends up over us so foul and pestiferous an exhalation as that which is rising every day from the haunts of the intemperate; and there is no taint in the air like that which is continually communicated to it, from the store houses of the drunkards poison. Oh, it were right that at such a time as this, an injured community should rise up with the feelings of one man, and pour such a frown of indignation upon all who are implicated in this mischief, as would compel them to skulk from the eye of day, and hide their shame in midnight darkness, instead of proclaiming it, as now done, in the face of heaven, and through all the streets!

The Drunkard's Fate—Fifteen hundred drunkards have gone to their graves in New York within a month. Doubtless those that remain will take courage in the fact, that as yet not one has died for *every* grog shop.

Revivals.

REVIVAL IN FAIR-HAVEN.

A protracted meeting was held in the village of Fair-Haven, two miles from this city, about four weeks ago, which resulted in a very precious revival of religion, considering the size of the place. The meeting was continued ten or twelve days, and it was thought that as many as fifty were made the subjects of renewing grace before it closed—and the work is still interesting. The minds of the people had been prepared by the faithful preaching of Mr. Mitchell, their pastor, and some were inquiring what they must do, before the services commenced.

The Rev. Mr. Griswold, who was present on the occasion, has given a more particular account of the proceedings in a letter to the Editor of the N. Y. Evangelist, from which we make the following extracts.

The daily exercises, with little variation, were as follows: Preaching in the afternoon and evening. Meetings at sunrise for prayer, and in the forenoon for inquirers and converts.

The preachers on the occasion, were Rev. Dr. Skinner, Philadelphia, Rev. Messrs. Bacon and Boardman, New-Haven, Professors Fitch and Taylor, Yale College, Rev. Mr. Linsley, Hartford, and the writer of this article. In the preaching, sinners were taught their entire alienation from God; their just exposure to everlasting punishment, as transgressors of his holy law; the atonement of Christ as the complete and only provision for their pardon; the duty of making immediately, and forever, an entire consecration of themselves to God, and his service; their full ability to do all that God requires in his law and gospel; and owing to their utter unwillingness to do this, their absolute dependence on the sovereign grace of God in regeneration. These truths have evidently, through the influence of the Holy Spirit, become instrumental in the conviction and conversion of many.

The people have been pressed by the motives of the gospel, to choose immediately the service of their Maker; and repeatedly, those who felt that they made this choice, have been invited to take the anxious seats in the presence of the congregation. This measure, so manifestly sanctioned by the principles adopted by the great reformers in ancient Israel, has apparently been attended by the influences of the Holy Ghost, and made instrumental in the immediate conversion of a number, and in deepening the conviction of many others. These were scenes of deep and thrilling interest, which will long be gratefully remembered, by multitudes in this place.

The inquiry meetings, which were held in private houses for the different neighborhoods, and those which were more general, and held in the church, were also scenes of amazing solemnity and interest. Many of this people will probably in eternity remember these meetings with exceeding great joy, as the birth place of their preparation and hopes for eternal glory. In one of these meetings, six persons were in the course of a few minutes, hopefully converted, and were made to rejoice in Christ, as their friend and Saviour. The influence from God's Spirit seemed to be so generally and so deeply felt, that we sometimes found numbers of the anxious together; and on the shortest notice, we could collect a considerable number to attend these meetings. Several such we have attended, in a few minutes after we had gone into a house, and stated that we were ready to meet any inquirers who should assemble. No instance is recollected by the writer, in which any person has attended these inquiry meetings for the purpose of caviling or scoffing. In these meetings, a separation has repeatedly been made between the anxious and converts; and apparently with very deep and salutary impressions.

Having spent several days as a fellow laborer with brother Mitchell, I have had repeated opportunity to witness the solemn and delightful, as well as mournful scenes of this revival. Several instances of malignant cholera occurred here during the meeting, two of which were very decided and marked cases, and proved fatal. It was feared that the panic which might be occasioned by the appearance of this truly terrible disease, would absorb the public mind, and interrupt the revival. But Jehovah evidently intended, and overruled it for directly opposite results. So pervading was the influence of the Holy Spirit among this people; and so deep their interest in the work of grace, that notwithstanding in these judgments, death stood forth in one of his most appalling forms, the current of religious feeling was not diverted from its course, but like a mighty river, flowed onward with increasing power and majesty, cutting deeper and deeper its widening channel.

We were not able, nor were we very solicitous, to count the converts during the meeting. The judgment day alone will show who are really converted. Still it is believed that there were at least fifty, and perhaps more, who were hopefully renewed by the grace of God, before the close of the meeting, and a considerable number since. And it is hoped that the church and converts, with their pastor, will not cease to labor and pray for the continuance of this revival till all this village shall be converted to God.

SAMUEL GRISWOLD.

New-Haven, Aug. 30, 1832.

REVIVAL IN ILLINOIS.

"Cast thy bread upon the waters for thou shalt find it after many days."

The following cheering intelligence has been recently received, and is from an authentic source.

A protracted meeting was held in Carrolton, Greene co., Ill. which closed July 29, after it had been continued eleven days. Great apprehension was entertained among the friends of Christ lest the attempt should fail, but God was graciously present, and about sixty were hopefully converted and many backsliders were reclaimed. Several avowed and apparently confirmed infidels have become the subjects of the work. During the progress of the work, some of the most wonderful displays of God's power were witnessed. Bitter enmities were given up, and voices were heard exhorting and praying, which for years before had been heard advocating the cause of scepticism. Several men of weight and influence in society have been brought in. In short it may safely be said that a large part of the leading individuals of influence in Carrolton are the subjects of this work. A place which had once been often spoken of as remarkable for the infidelity in and around it, is now blessed with many a family altar—and many intelligent persons—professional men, merchants, mechanics, and agriculturalists of weight and influence in the county have hopefully embraced religion. By letters received from Carrolton it would seem that during the meeting the Spirit came like a mighty, rushing wind. Many melting scenes were witnessed. Proud hearts were humbled before God, and so wide spread and overwhelming was the impression, that it seemed like the bursting of eternity upon the place. A recent letter from Carrolton thus expresses it. "I could neither eat nor sleep for days, and I might say, for weeks with little qualification. We could hardly realize our situation—excitement kept us up—but things appeared like a dream, and sometimes felt like heaven—business was almost suspended in town." About sixty converts are numbered as the fruits of this work. A more full account of the work will shortly be presented to the public. It would be deeply interesting to relate many circumstances which took place during the meeting, and to trace the causes of this

wonderful work. But enough has been related to show, that the efforts of missionaries and zealous private christians even in the more discouraging situations in Illinois, are not lost.—Christians here, in view of such a work as this in the far West, may see that their prayers and contributions are not in vain.

VIRGINIA.

Northumberland.—The Rev. J. B. Jeter gives in the Religious Herald an account of a Camp Meeting, which commenced Aug. 2, and continued a week.

On the morning of our separation the young converts were requested to occupy the seats nearest to the stage—123 by coming, avowed publicly their attachment to the Saviour's cause. They were, by Br. Kerr, affectionately warned of the danger to which they were exposed, and earnestly exhorted to aspire after high religious attainments. We sung a farewell hymn—prayed—wept—and took the parting hand. Oh! it was a solemn, pleasing time! A sense of divine goodness calmed every fear, and the hope of meeting one another in heaven made every burden light.

The results of this meeting eternity alone will disclose. Not less than 150 professed to be converted.—Of this number more than 90 were men, mostly young men of respectable families. Great numbers left the meeting under a deep sense of their sinfulness and danger. A deep and general impression favorable to religion was made.

The order and attention of the vast congregation that attended the meeting were in an unusual degree praiseworthy. Solemnity pervaded the crowds, both within and without the encampment. No ardent spirit was, so far as we know, sold. In this county a great majority of the people are friendly to good order, and any man who should attempt to interrupt public worship would be frowned into contempt.

[From the Boston Recorder.]

GRANVILLE OHIO.

Revival in 1831.

The revival four years ago, proceeding slowly and lasting long, was followed by no reaction, and the good effects were of a permanent character. 500 youth and children in the Bible Class and Sabbath schools, were studying the word of God between the two revivals. The audience, on the Sabbath, as well as the Bible Class, where 60 had been converted, seemed almost entirely composed of Christians at the close of that revival. As children became 14, and joined the Bible Class—as men became temperate, and found this a stepping stone to public worship, and as the gallery became finished, so as to contain more people, the impatient part of the audience continued to gain on the other till 1831.

Early this year the church disposed of some neglected cases of discipline. On one street, a protracted Bible class of 20 youths was conducted six or seven evenings in succession. Religious impressions deepened every evening till the last, when several within the class, and others without it, were found under convictions, which they never lost till they were hopeful converts. This was the commencement of a revival which lasted through the year. Conferences of churches were held in the county in June and August, which were attended by persons of this place, who returned with a degree of cheerfulness that resulted in conversion.

Near the close of summer, many of the church,

with prayers and tears, were bearing their relatives to the throne of grace—20 attended the inquiry meeting the last of August, which increased in numbers every week till the conference in October, when the number was sixty, and twenty were hopeful converts. The feeling rising faster in the inquiry meeting than the church, a committee visiting all the members, produced the happiest results. It was often observed that the state of feeling in the inquiry room, corresponded to the degree of engagedness manifested by the church who always met at the same hour to pray for the inquirers. The fast, a week previous to conference, was well attended, and so were sunrise prayer meetings, in four places, during the seven intervening mornings. During each of the three days of the meeting, there was a sunrise prayer meeting, two sermons, a meeting for exhortation, and an inquiry meeting. There were 70 inquirers the first day, 120 the second, and 200 the third, and on Monday, when other congregations had gone, 150. At this meeting, one half were found to indulge hopes, and a number equal to the whole, found peace during the year. The Sacramental exercises on Thursday, the singing and every part of the services of the meeting, seemed to produce effect.—Providence seemed to bless us in every respect. These were the very first three fair days after a long season of incessant rain, and nature itself seemed changed to the old saint as well as the convert. The orbs of heaven gave a purer light, the sky breathed a milder air, and the bell gave a sweeter sound.

The fathers of the church thought it the happiest week in their lives. Still there was so little apparent excitement in the audience, that a clergyman from abroad said that he should not have suspected a revival, had he not gone into the inquiry meeting. But every where there was a deep thinking, deep feeling, and a death-like silence. For a number of weeks 60 or 70 of the converts attended an inquiry meeting by themselves. These meetings containing the flower of our youth, approximated as near to paradise as erring mortals ever reach. Every countenance beamed with new hope, new joy, and new love and sympathy for each other.

Results.

The results of the work have now been tested for the greater part of a year. More of the converts were males than females.—The Bible class scholars, during the year, were 175—91 males and 84 females. 63 of the class became hopeful converts. All of the class but eight or ten, who at the preceding annual meeting in April, had attended 20 recitations, were now hoping. 40 or 50 young men were among the converts—some of whom are preparing for the ministry. Nearly all the audience seemed to be Christians. Not ten adults can be recollected who have constantly worshipped with us five years and continued without hope.

A number, lately intemperate, are now clothed in their right minds, and in the church. About twenty families are added to the congregation, and there is as great an addition of religious newspapers. Agreeably to the practice of this church for five years, none were examined till the third month after conversion, nor received till the fourth. All are propounded two or more weeks. The church has been increased to 330. 40 family altars have been erected, making the present number of praying families in the township,

147—a little less than one half. 192 families use no ardent spirits—considerably more than one half in the township. The effect of the revival thus far, appears permanent; but should my life be spared four years, or till I can look back as I now can on the revivals of 1808 and 1822, I can give a more correct account of the genuineness of this great work.

JACOB LITTLE.

Columbia, S. C.—Extract of a letter from a gentleman in this town to the editor, dated 13th July.

"You have heard from time to time of the progress of the revival in this place; probably a short summary of the extent of the work will not be uninteresting. Sabbath before the last there was communion in three churches, when candidates were received—48 were added to the Presbyterian church, 18 to the Baptist church, and 12 the sabbath after, making in all 30; between 30 and 40 were added to the Methodist, and a considerable number of blacks, I know not how many. Besides, there were others who profess conversion, but did not join any church. Between 30 and 40 young ladies, belonging to Dr. Mark's Female Academy, have been hopefully converted during the revival; but 4 of these joined the church, being absent from their parents and not having permission to do so. I think five students of the college have been hopefully converted. I trust the spirit of God is still with us, though there is not such a display of its power in the conversion of sinners just at this time. Mr. Baker is expected here in a few days with his family, and will probably spend most of the summer in this town and the surrounding country."

CONVERSION AT SEA.

The pleasing narration which follows, is copied from the Baptist Missionary Magazine of Nova Scotia and New Brunswick, for April, 1832.

Capt. Cook sailed for the West Indies, in January 1824. A revival of religion had taken place in the neighborhood where he lived in the autumn before he sailed, and a number of his relations and neighbors were the happy subjects of this work of divine grace. Among them was his oldest sister, whose heart being filled with redeeming love, she was constrained to call upon poor sinners to "come and see a man which told her all things that ever she did." She frequently wept upon her brother's neck, entreating him to brake off his sins by an unfeigned repentance and partake with her of the joys of the Gospel. As this had no other apparent effect upon his mind than to harden and irritate him against her advice, her parents, who were professors of religion, desired her to say no more to him upon the subject. She accordingly ceased speaking to him, and betook herself to earnest prayer to God for his salvation. He pleased himself after his departure with the idea, that on his return, the religious commotion would be over, and he should not be troubled any more about it. But one day he took up a religious pamphlet, and while reading it carelessly, he had such a discovery of the number and heinousness of his sins, that he wondered God had spared so guilty a creature as he now saw himself to be; his despising the advice the exhortations of his sister and others, lay heavily on his conscience. He continued several days in great distress and concern for his soul. There were no

professors of religion on board, to whom he could speak or open his mind. He cried to God for mercy and said nothing to any, excepting giving necessary orders for navigating the vessel.—One day the mate said, "Sir, I believe the sun is near the meridian, would you choose to take an observation?" He said yes. He was in great distress of soul at that time; just as he was taking the sun, a small passing cloud shaded the quadrant, when those lines of Dr. Watts fell with weight upon his mind—

"Well might the sun in darkness hide,
And shut his glories in,
When God the mighty Maker died,
For man, the creature's sin."

An unusual calmness at once prevailed his mind, as though he had never before been troubled. He wondered as to the change in his feelings; but while he thought upon it, such an inward, joyful apprehension of Christ Jesus opened to his view, of the holiness, glory, and beauty that he discovered in his divine nature, that it quite overpowered him. He began to tell his people what God had done for his soul, begging them to seek him while he may be found, which affected them much. He maintained the worship of God on board his vessel, constantly through the voyage, praying night and morning with his crew, whose outward conduct was much altered through his influence.

NEW PRESTON.

A correspondent at New Preston says, "There is a goodly number that we hope have been gathered into the fold of the Great Shepherd amongst us during the summer past. Hitherto hath the Lord helped us, and blessed be His name."

ORDINATION.—On Wednesday, Sept. 5, the Rev. Frederick W. Chapman was ordained and installed as pastor of the Congregational church in Stratford. The introductory prayer by Rev. Joshua Leavitt, of New York, formerly pastor of the church, sermon by Rev. Professor Fitch, of Yale College; ordaining prayer by Rev. Thomas Punderson, of Huntington; charge by Rev. John Blatchford, of Bridgeport; right hand of fellowship by Rev. Anson Bond, of Danbury; charge to the people by Rev. Abner Brundage, of Brookfield; and concluding prayer by Rev. James Kant, of Trumbull.

Obituary.

"Man greeteth up the ghost, and where is he?"

DIED.

In this city on the 5th inst. Rev. Charles Anderson, aged 44, of the Methodist church. He was born in the city of New York—his father was a native of the island of Madagascar. He received his first license to preach the gospel in New York in 1816. He was a well qualified instructor of children and youth, and preached the gospel. He was much devoted to his school at Newark during the last two years of his life, and to his colored brethren, for whom he zealously preached the unsearchable riches of Christ. During the past winter in a revival of religion among his people, his labors were great, and were blessed to the salvation of many souls. From the effects of these labors upon his constitution he never recovered. Being much attached to this place, having taught school and preached the gospel to our colored population several years since, he desired to finish his course here and rest among our dead. He came to this city on the 9th of June, where in the care of pious friends he lingered until the 5th ult., Lord's day, when his happy spirit fled, we doubt not, to eternal rest. His last days were full of peace—his soul triumphed in God when death was at the door—he knew in whom he had believed. Just before his death he cried, "O come, Lord Jesus, take me now for I am ready." "Lord, receive me," and added "the

Lord hath an appointed time for every thing in this world." Although this servant of Christ considered piety as the grand prerequisite of a minister of the gospel, he viewed other things to be important. Few persons of color in our country, probably, have made greater proficiency in learning than Mr. Anderson. His language was uncommonly pure—his imagination chaste and brilliant—his amiable and christian deportment—his success in study and in the cause of benevolence through a succession of years, encourage the good in their efforts to educate colored persons for the christian ministry—for instructors, and for the various useful and important pursuits of human life." W. T. S.

New Haven, Sept. 5th, 1832.

At Framingham, Mass. the 5th inst., John F. Hubbard, aged 17, son of the late John Hubbard, Esq. of Boston. To this place the deceased repaired in the month of July for the benefit of his health. Here he united with the church of Christ; his sentiments were truly evangelical, and he honored his profession by prayer, holy conversation, and benevolent effort, and died rejoicing in the Lord his Saviour, and was

"By strangers honor'd and by strangers mourn'd."

Com.

In this city on the 2d inst. Mrs. Nancy Hunt, wife of John Hunt, Esq. aged 54.

In this city on the 1st inst. Mr. John Dwight aged 49.

In this city, on the 5th inst. James Henry, only son of Mr. Israel Harrison, aged 3 years.

In this city on the 7th inst. Joseph Lancaster, only child of Mr. John E. Lovel, aged 2 years.

In this city on the 3d inst. Leonard Atwater, eldest child of Mr. Atwater Treat, aged 4 years.

In this city on the 4th inst. Mrs. Susan A. Wolcott, wife of Mr. Eneas Wolcott, aged 22.

In this city on the 2d inst. Miss Jane Oviatt, late from Milford, aged 15. Same day, a child of Mr. — Gammels, aged 3 years.

In New York, on the 12th inst. of the prevailing disease, Mrs. Sybil Redstone formerly of this city.

In Whitneyville, on the 6th inst. of the scarlet fever, Mary, daughter of Mr. Aaron Kilbourn, aged 3 years.

In East Haven, on the 24th inst. Mr. Ammi Bradley aged 63.

In New York, on Thursday, after a short illness of the prevailing epidemic, Mr. Alden J. Carter, aged 25.

In one of our late numbers we noticed the death of Mr. Henry E. Dwight of this city. We now copy from the Philadelphia Daily Advertiser the following tribute to his memory.

This gentleman was the youngest son of the late President Dwight, from whom he inherited a strong and manly frame, and a powerful mind; and like whom he was governed by higher motives than any which this world and its passing scenes can furnish.

Mr. Dwight received his academical education at Yale College, over which his father presided, and thus had the advantage of the best parental guidance and instruction, at a time when most young men are deprived of the care and counsel of their natural guardians. He afterwards commenced the study of theology, and had pursued it vigorously for a considerable period at Andover, when his course was interrupted by a violent disease, which occasioned a copious discharge of blood from the lungs, and vitally injured his constitution.

In the hope of recovery he was induced to visit Europe, where he spent nearly four years, and was diligently employed in acquiring knowledge, by examining whatever was most remarkable in the natural world and the productions of art, by free association with able and learned men, and by assiduous study, for which he enjoyed peculiar advantage at the Universities of Berlin and Göttingen. By means of his Travels in Germany, and of his Lectures, the public have reaped in some measure the benefit of his labors; but much more would have been communicated to them, if his life had been continued, and comfortable health been granted to him. It is believed that few if any of our countrymen have gathered on the continent of Europe, a larger stock of interesting and important information.

In Germany he gave much attention to the subject of education, and soon after his return to this country, he united with his brother, the Rev. Sereno E. Dwight, in establishing at New Haven a gymnasium, for the instruction of young gentlemen. In this institution his exertions for the improvement of the pupils were indefatigable and successful, but his labors and cares were too great for his health, which had not been

restored by the mild climates of Europe, and at the close of the last summer the gymnasium was given up. Subsequently, he visited New York and Philadelphia, where his exertions and exposure during severe winter and spring, increased the pulmonary complaints that had so long oppressed him, to a degree which excited the serious apprehension of his friends. The ardor and energy of his character were manifest in this painful and discouraging situation. He entered into society, and delivered at New York, and in this city, a series of lectures, while he was suffering from such an indisposition as would have induced a relaxation of effort in most other men. We have learned that in our sister city, his lectures were much approved, and in the select and enlightened audience that attended them here, there appeared to be an unanimous sentiment of admiration for the talents and knowledge which they exhibited. When the course was concluded he went to New England, intending to return to Philadelphia, and make it his permanent residence. But his designs were frustrated, his disease assumed a new form, and after several weeks of great pain and suffering terminated his life.

A simple enumeration of the admirable qualities which distinguished Mr. Dwight would perhaps be considered an exaggeration of fancy, or flattery, or at best the indiscriminate eulogy of blinded adulation. There was so much in him that was elevated above ordinary life, that his character appeared more like a work of fiction, than a reality. By nature and education he was courageous, independent, liberal, compassionate and kind; and by the grace of God he was pure, benevolent, and pious. His views were grand and expanded; his aims lofty, and his purposes noble. He despised and abhorred meanness and selfishness, and was ever prompt to exert his superior talents for the advantage of others. Possessed of charming gaiety and good humor, he was willing to relax into sportiveness in the free intercourse of society, but the topics of conversation which he liked best and commonly introduced, were such as could not be well discussed only by the intelligent. He was able however to suit his remarks to the capacities of those who were about him, and often in occasional interviews conveyed useful instruction to the young, in a very engaging and efficacious manner. For all classes, his conversation had peculiar charms. It was now full of intelligence and manly thought, then adorned with poetic feeling and the glow of enthusiasm; and always remarkable for frankness, decision and earnestness. The old and the young, the refined lady, and the unpolished rustic, his friends and countrymen, and the strangers whom he casually met in his extensive travels, alike hung delighted upon his lips.

But it was they who knew him best, that loved and esteemed him most. They saw that the characteristics which excited the admiration of others were not transient emotions, much less mere appearances assumed for effect; that he was what he seemed to be, and more, and that his ardor, warm heartedness, and generosity, were real and permanent.

It would require too much time to dwell in detail upon his eminent literary attainments, and all the striking features of his character, but it were gross injustice to pass by the most important part of it, that which peculiarly related to his Maker. It has already been intimated that he was a religious man. By this it is not meant merely that he believed the history and most prominent doctrines contained in the Bible, and avoided gross immoralities,—still less would we convey the idea that his conduct was fettered by a set of painful restrictions, at war with his taste and feelings, and only submitted to from a slavish and superstitious dread of punishment. Religion in his view was a grand and exalted principle, pervading the whole man, and bringing all his faculties into willing and delighted devotion to the service of the greatest, wisest and most benevolent of beings. His practice accorded with his principles, and when both were subject to the scrutiny of conscience, upon a death-bed, in the near prospect of eternity, they stood the test, and the result was peace and hope to himself, and consolation to his friends. They believe he was cut off in the midst of his days, that he might the sooner begin a glorious immortality. He was removed from our world while his high powers and large benevolence might still have effected much for the happiness of those who were around him; but his Heavenly Father has other and greater worlds, where those powers and that benevolence may find wider scope, and nobler employments. He has been taken away from ardent friendship, from brotherly kindness, and from the tenderest maternal affection, but he has been taken to the embraces of a sainted father, to the society of the just made perfect, to the communion of holy angels, to the presence of his Saviour, and to the entire and eternal favor of Almighty God.

C.

Poetry.

THE PATH TO THE GRAVE.

BY MRS. H. M. DODGE

The beautiful have past this way
 Their light is on the track;
 But lo, 'tis fading from the sight,
 It gives no glory back.
 A mournfulness is resting here—
 Oh, death, thy way is full of fear!
 The powerful have departed hence,
 The mighty and the brave;
 And the deep echo of their fame—
 Has perished in the grave.
 Oh, fame! I tremble at thy breath,
 Thou art such pleasant food for death!
 The young, the gay, the joyous one,
 Has left a song behind.
 But all its fine and touching tones
 Must perish from the mind.
 Oh youth! Oh beauty! power and fame!
 What are ye but a gilded name?
 But there are still an humble few,
 How blessed is their lot—
 They pass this dark and lonely way,
 But shall not be forgot;
 For lo! all glowing from afar—
 Behold their bright, their morning star.
 Be joyful—Oh ye ransomed souls,
 Your help is from the sky;
 And seraphs guide your fearful path
 To your bright hopes on high.
 Oh death, thou art the gate of heaven,
 To those who feel their sins forgiven!
 Dear Saviour, in the lowly grave,
 Thy sacred body lay;
 O then, and shall thy followers shrink—
 Since thou hast passed that way
 The grave—how blessed is the night,
 Which comes before immortal light.

THE FIRST OATH.

"My lads," said a captain, when reading his orders to his crew on the quarter-deck, to take the command of a ship—"there is one law I'm determined to make, and I shall insist upon its being kept; indeed it is a favor which I ask of you, and which as a British officer, I expect will be granted by a crew of British seamen. What say you my lads, are you willing to grant your new captain one favor?" "Aye, aye," cried all hands, "let's know what it is, sir."—"Well my lads," said the captain, "it is this, that you must allow me to swear the first oath in this ship. No man on board must swear an oath before I do. I am determined to have the privilege of swearing the first on board. What say you my lads, will you grant me this favor?" The men stared, and stood for a moment quite at a loss what to say. "They were taken," says one, "all aback." "They were brought up," said another, "all standing." The

captain reiterated, "Now my fine fellows, what do you say; am I to have the privilege of swearing the first oath on board?" The appeal seemed so reasonable, and the manner of the captain so kind and prepossessing, that a general burst from the ship's company announced, "Aye, aye, sir," with their accustomed three cheers. The effect was good; swearing was wholly abolished in the ship.—*Mariner's Mag.*

AMERICAN LITERATURE.—Strange as it may sound to English ears, it may truly be said of America,—that country which was treated with so much supercilious contempt by the Quarterly Review only a few years since—that she has given to the parent state her most popular system of divinity, and her best English lexicon. It is scarcely necessary for us to add that we are referring to Dwight's Theology and Noah Webster's Dictionary. [*London Patriot.*]

BROTHERLY LOVE.—Though all mankind spring from the same head, and are bound to cultivate a mutual good-will to each other, yet this duty is not so obvious and striking as that which is incumbent on those who belong to the same family. Nothing can approach nearer self-love than fraternal affection. It is a relation formed by nature, not by choice, and is prior to the obligations of friendship. Benevolence, and an ardent concern for each other's welfare and happiness, are its peculiar offices. Nothing, therefore, can be more horrible than discord and animosity among members so allied; and nothing so beautiful as harmony and love. "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

AFFLICTIONS.—Whoever considers the manifold calamities to which mankind are exposed in the present state, must feel some emotion of sorrow. Sin has introduced great misery and universal disorder into the world. No person, however mean and obscure, or eminent and exalted, can stand invulnerable against the arrows of adversity. It is, however, the peculiar privilege of a good man that though, alike with others, he partakes of the sufferings of humanity, yet he sees a wise hand directing every event, and rendering all subservient to a grand and glorious end. He desires to learn the noble lessons of patience and submission, while his heart glows with gratitude to Him, to whom he is indebted for every comfort he enjoys, and without whose permission he knows no evil can transpire.

NOTICE.

The regular monthly meeting of the "New Haven County Temperance Society," will be held at North Milford on Tuesday the 18th inst. H. A. TOMLINSON, Secretary.

☞ We understand that the Rev. Mr. WARREN, formerly Pastor of the Missionary Church, of this city, has been laboring in the State of New-York since he left this place, and is now preaching in the Free Church in the city of Albany—notwithstanding the enemies of religion have circulated false reports to the contrary.

Letters received at the Office of the Religious Intelligencer during the week ending Sept. 14, 1832.

R. N. Whittlesey, New Preston, Ct., D. D. Whitmore, Leesville, Ct., Rev. J. Crosby, Charleston, N. H., L. A. Hitchcock, Waterbury, Ct., A. Luce, Esq., Winfield, N. Y., Timothy Everett, Napoli, N. Y., Wells Beardsley, Kent, Ct., Jedediah Calhoun, Cornwall Bridge, Ct., Chester Francis, West Hartford, Ct., F. S. Hoffman, Pleasant Valley, N. Y., A. J. Cowles, Hamilton, N. H.

TERMS.—To city subscribers, delivered, \$2 50, in advance.—To mail subscribers, \$2 in advance; \$2 50, if not paid in three months. Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

CONTENTS—No. 16.

Siam	241	Mary Lothrop	1b.	Am. Temp Society	250
Syria	1b.	Paragraphs from a late charge of the		Closing the Dram Shops	1b.
Burman Mission	242	Chief Justice of Maine	246	Revivals	252
Tract—the blood upon the door posts	243	Dialogue on the Cholera—Youthful		Obituary	254
United Synod of Upper Canada—		Effort	247	Poetry—the path to the grave	256
Tracts in Colleges	244	Admonition.—Preaching Christ	248	The first Oath	1b.
General S. School Convention	245	A Drunkard's Death	249		